千百年來碗底羹，冤深似海恨難平；

護生畫集

豐子愷居士繪畫

(附為麼我要素食)

(中英對照)



欲知世上刀兵劫，但聽屠門夜半聲。

我肉眾生肉
名殊體不殊
原同一種性
只是別形軀

宋黄庭堅诗



THEY ARE THE EYES OF EQUALS

—TURGENIEV—

把慈悲心来降伏残酷心

把公理来戰勝強權

To arouse kindness, we must overcome selfishness.
To remove the menace of war it is necessary to do away with the spirit of which it is born.

豬和人類，同是一衆生。—他們感覺痛癢，貪生怕死，都和我們一樣不過沒有人類那樣聰明，所以受人屠殺，全無抵抗。你看圖中一羣豬，給人趕到屠場去，還是不識不知地向前走着。他們那裏知道自己的萬代祖宗，已遭屠殺，萬代子孫，也難免屠殺，而他們自身，立刻便將被屠殺呢！唉，你看了這些全無抵抗的弱者，能發一些憐憫心嗎？

是亦衆生　與我體同　應起悲心　憐他昏蒙
弱肉強食　公理不容　萬物並育　始謂大同

The greater part of exploitation of the animal kingdom is inflicted either by or on behalf of people who cannot plead ignorance as an excuse.

眾生



吾人須知　禽獸亦是生物　其感覺
及欲望　與吾人相似　所異者　程
度高低而已吾人必須承認其權利

FORWARD MARCH

Men and pigs are both sentient beings.
Both desire to live and hesitate to die.
Men are strong while pigs are weak,
So pigs are sent to the slaughter-house
where men think fit.
Do you approve of what men have been doing?

世界上每到夜半雞鳴的時候，就有無量數的狠心屠夫，手執快刀，準備殺豬。豬自知性命難逃，大聲哀號。但一轉瞬間，就給屠夫刺心剖腹，抽腸取肺。正在痛不可忍，哀號未斷的時候，又給屠夫投入沸水，渾身劇痛，毫毛盡脫。我們若稍有天良，想他們如此慘死，正應當痛哭一番，還忍心吃他們的肉嗎！

世界上每天被殺的豬，是無量數的。牛羊也是如此。至於雞鴨魚蝦等類，更是不必說了。這種大屠殺，照現在趨勢而論，恐永無停止之日。那嗎這個世界，豈不是一個暗無天日的世界，而人類豈不是萬惡的動物嗎！人們喜歡談什麼「公理」和「人道。」請問公理在那裏？人道在那裏？

無量衆生　無辜被戮　世界黑暗　人類萬惡

普勸仁者　永不食肉　念彼慘痛　我當狂哭

Be kind to animals by not eating them.



請試擬想　屠獸時慘酷之形狀　皆因彼殘忍迷信之說
謂人類須以肉食養生

HELL

Sharp are the knives that plunged in.
Fast are the actions of cutting.
Hard are the hearts of the butcher.
Painful are the pricks and skinning.
The guts are out in a matter of minutes.
The head is chopped in the twinkling of an eye.
Dreadful are executions inflicted by human
race.
Who makes detrimental use of his intellect.
Is it just or is it fair
To take advantage of the dumb and the
defenseless?

圖中這位老先生，姓彭，名際清，是前清人。將近年底的時候，他天天半夜裏聽得許多鄰家的雞，鳴聲相應。但到除夕晚上，郤沒一聲聽到。這是什麼緣故呢？因爲家家殺雞過年，到除夕晚上，雞已殺完，當然沒有鳴聲了。這位彭老先生明白這個緣故，并且想到年底時各處所殺的雞是無量數的，便做了下面的一首詩：

鄰雞夜夜競先鳴　到此蕭然度五更
血染千刀流不盡　佐他杯酒話春生

The commercial slaughtering of animals cannot be reformed, it must be abolished.



蔬食爲人類天然之食品　乃按人體
構造而斷定

SILENT NIGHT

As new year is approaching
More and more cocks are crowing.
But on the New Year Eve
All fowls seem to be disappearing.
Where do you think they have been?
Behold — the cooks are busy chopping,
Boiling, stewing, frying and roasting,
Ready to serve as New Year's Greeting.

一隻母雞，生下四隻小雞。母雞給人殺了。小雞們沒有知道。後來看見地上的一堆羽毛，嗅知是母親的氣味，都戀戀不捨地守在旁邊。本是他們最親愛的母親，現在只賸這堆羽毛了！你想這種情景淒慘不淒慘？

雛兒依殘羽　殷殷戀慈母
母亡兒不知　猶復相環守
念此親愛情　能勿淒心否

"The advantage of a reform in diet is obviously greater than that of any other. It strikes at the root of all evil." – P.B. Shelley

母之羽



生理學家　於人類之應蔬食　無有
持異議者

九　**MOTHER'S PLUME**

The odour of their mother
Brings them to the feathers.
Which baby likes to lose its mother?
Have you any consideration for the feeling of others?

又有一隻母雞，生了幾個蛋，天天孵着，非常歡喜。有一天，主人偷了兩個蛋去吃了，把蛋殼掉在地上。母雞看見蛋殼，彷彿認得是她的兒子。不知她那時心裏怎樣難受呢。

畜生亦有母子情　犬知護兒牛舐犢
雞爲守雛身不離　鱔因愛子常惴縮
人貪滋味美口腹　何苦拆開他眷屬
畜生哀痛盡如人　只差有淚不能哭

"No physiologist would dispute that man ought to live on a vegetarian diet." – Dr. Spencer Thomson





品出之戶屠食不必　人之慈仁眞
任責之殺屠分部一負而

二

MY CHILDREN

Mother hen has laid some eggs.
The master takes two to prepare omelet.
Mother hen gazes at the broken shell.
Her bitter feelings no one can tell.

鴨被殺之後，不能立刻死去。當時喉管已斷，叫也叫不出來。只在地上亂翻亂滾。這樣經過好幾分鐘纔死。看了這種情況，就知道牠所受的痛苦，是我們想像不來的。願你以後每逢想吃鴨的時候，先想到牠在血泊中亂翻亂滾底慘狀。

有命盡貪生　無分人與畜
最怕是殺烹　最苦是割肉
喉斷叫聲絕　顛倒三起伏
念此測肺肝　何忍縱口腹

Can unjustly, immorally obtained food, robbing another of its life, produce a moral race?



汝於物命　不能與之則勿奪之
因一切物　皆有平等之權而生存

FROM HERE TO ETERNITY

When the throat is cut:
Air rushes in not through the nose.
Blood rushes out all through the hose.
They are not yet dead though sure to die.
They cannot quack though still can sigh
As soon as they cease to strive
They will be chopped up in no time.
Is it quite an experience to die?
Do men like to have a try?

殺牛是最淒慘最殘酷的事情。爲什麼最淒慘呢？只看牛將被殺的時候，會流眼淚，可見牠是很有靈性的動物，不過不會說話，喊不出「饒命」兩字罷了。白刃當前，眼淚零落，是何等淒慘的景象。爲什麼最殘酷呢？因爲牛被殺之後，氣還未斷，就給人把渾身的皮生剝下來。剝皮底痛比什麼都利害。這種最沒有人道的事情，眞是虧人類做的！

況且多數的牛已用盡了一生的精力，替我們耕田。我們靠着他們活命。等到他們老了，卻恩將讎報，用最殘酷的方法來屠殺他們。這在良心上，在公理上，萬萬說不過去的！下面是代老牛乞命的兩首詩：

一聲長嘆老牛哀　跪向屠門乞命來
白刃臨頭魂欲斷　紛紛淚落口難開
耕田辛苦幾經年　頸破皮穿未敢眠
老命自知無足惜　前功還望主人憐

Your Humaneness, Your Morality, Your Civilization, Your Culture, begins at the Dinner Table.



愛仁有未　本之愛仁是　胞民與物
者樂爲肉食以反　人之

AN APPEAL

For years I have been ploughing your field
and pulling your cart,
For years you have been ringing my nose
and whipping my back,
I never grumble but do my job.
Now you come with a knife in hand.
I know my hour has come to an end.
Wouldn't you consider my record of service
And allow me to die a natural death?

圖中那人是一個有良心的農夫。他知道自己幼時，飲了這牛底乳，纔能長大，長大之後，又靠牠幫同耕田，纔能活命。他就認定這牛是他的大恩人。平時很愛惜牠，從來不打牠。等到牠老了，做不動事了，仍舊好好地養牠。終不把牠殺死，也不賣給人家去殺。我們須知報恩是一件要緊的事情。這個農夫，便是懂得這個道理的。

憶昔襁褓時　嘗啜老牛乳

年長食稻粱　賴爾耕作苦

念此養育恩　何忍相忘汝

To eat a rabbit, when a few ounces of beans will yield equal nourishment is a vandalism.



動物無援助　吾人既有較高之勢力
必須保護動物之權利

OLD MATES

I drank your milk when I was young.
You ploughed my field when I was grown up.
Now you are old and worn-out,
I will look after you.
As I am not a man of ingratitude
No harm will come to you.
Take a holiday and relax
Till your years on earth are over.

生離死別，是人生慘境。我們讀小說的時候，遇着這種事情，常替書中人灑幾滴同情之淚。圖中的母羊和小羊，正遇着這種慘境了。那母羊給人牽去，便將被殺。她彷彿知道這一去是不會再回來的了，所以回轉頭來，懸懸不捨地看她的幾個兒子。不幾個兒子呢，也彷彿知道從此以後不會再看見他們最親愛的母親了，所以都從欄內伸出頭來，拚命狂叫。好像喊道：「媽媽不要去呀！媽媽不要去呀」—但是這母羊到底給人牽去殺死。我們知道羊底母子之情，是很濃厚的。情越濃厚，生離死別越淒慘了。

生離嘗惻惻　臨行復回首
此去不再還　念兒兒知否

"Animals are living creatures with feelings and desires similar to our own, differing only in degree, whose RIGHTS must be conceded."
— E. Thompson Seton.



食肉之人　蔑犯生命之神聖　能不
受因果之報　而貽害於自己乎

IS IT TIME TO SAY GOOD-BYE?

The man is pulling;
The ewe is resisting;
The kids are bleating:
"Where are Mother going?"
Mother ewe is wondering:
"Is this the last parting?"

一個小孩的家裏，養一隻羊。小孩每天上學之前，常把草來餵牠。放學之後，也是如此。他在園中遊玩，羊常跟在旁邊。他們倆是多年的朋友了。有一天家裏有人做壽，來了許多賓客。那小孩放學回家，走到園中，卻不看見羊。直尋到廚房後面，忽然大喫一驚。只見他親愛的朋友倒在地上，頸已割破，滿地鮮血。於是他伏在屍上，不禁放聲大哭。從此以後，他非但永遠不吃羊肉，并且永遠吃素了。

見其生　不忍見其死
聞其聲　不忍食其肉
應起悲心　勿貪口腹

"I believe it to be the destiny of the human race in its gradual improvement to leave off eating animals." – Thoreau



惟不食肉之人　方爲言行一致之
眞實慈善家

FAREWELL MY CHUM

For many years I have been feeding you
Before and after school.
For many years you have been skipping around me
Before and after school.
This morning I fed you with raddish
Now I find you tied and dead.
O poor chum, you have been cruelly kidnapped
And wilfully murdered
On this occasion of Uncle's birthday.
The blood stain on the floor will be washed away soon,
The wound engraved in my heart will always stay.

魚鱗好比我們的指甲我們若硬把指甲剝下，一定痛不可忍。活魚給人刮鱗，就像渾身在那裏剝甲。這種痛苦，是言語所能形容的嗎？

一指剝甲
痛澈心肝
遍體剝甲
痛何能堪

The truly merciful man will not take part in slaughter by eating the products.



人不難於救人　而難於救物　不難
於戒殺　而難於食素

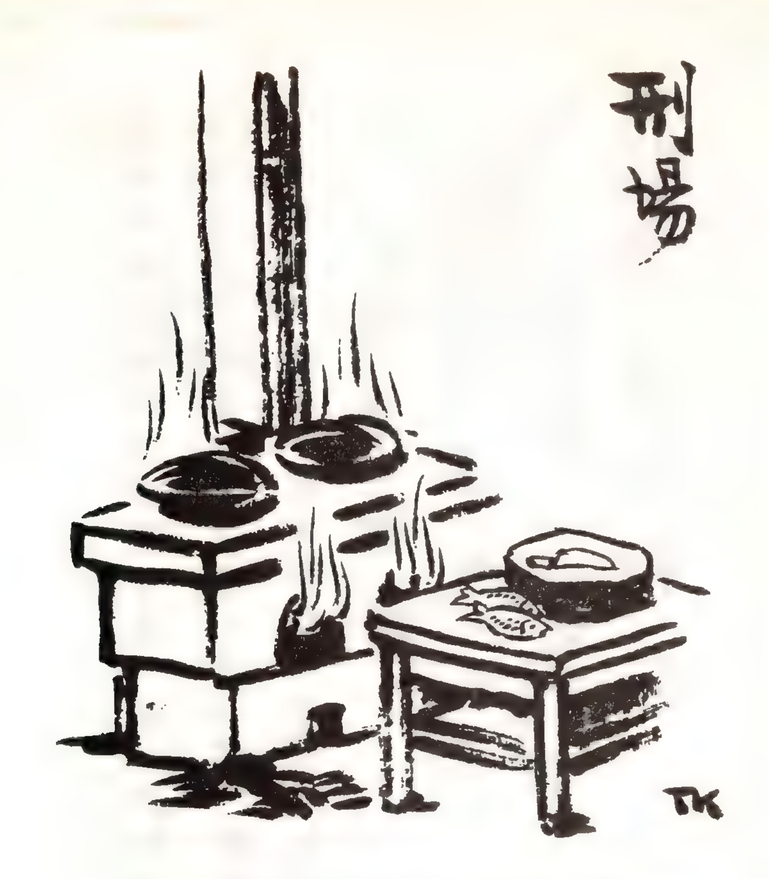
RUFFIANISM

Should people rip up your nails
How would you like it?
When people detach the scales
How does the fish like it?
Do not inflict pain on others
When you yourself do not like it.

水族動物被殺之後，要宛轉多時，纔能絕命。有的魚類，鱗被刮完，肚被剖開，腸被挖出，還能在水中游動。有的身體已被砍成兩斷，嘴還在那裏呼吸。有的被投入沸油，半身已焦，還能跳動。唉，世界上慘酷的事，有比此更利害的嗎！

驀受刀砧苦　腸斷命猶牽
白刃千翻割　紅爐百沸煎
慘酷至於此　夫復有何言

Can the meat-eater outrange the Sacred principles of life without injuring himself? – Reap as ye sow.



茹毛飲血己成爲今日文明國家之奇恥大辱

SLAUGHTER HOUSE

When all scales are scratched out
And all interior organs are dug out
Life has not yet ended
For some fish can still swim.
Some are cut into pieces
And then thrown into boiling oil.
The mouth can still gasp,
The tail can still swing.
Can tortures in the hell be
Worse that that in this place?

當夕陽西下的時候，有兩隻鳥，一雌一雄，在空中慢慢地飛着。正和夫妻倆出外散步一樣。忽然一箭飛來，正中雌鳥。那雌鳥負痛墜下，對着那雄的哀鳴一聲，就此長別了！

落花辭枝
夕陽欲沉
裂帛一聲
淒入秋心

Cowardly is the human who lives upon the carcass of sub-humans.



人聖大是方　育並愛兼　等平生衆視

ADIEU

When the sun is setting
And the petals are dropping,
A couple of birds are hovering
Among the evergreens.
Suddenly comes an arrow
Striking on the chest.
"Farewell my dear darling
I never expect such ending."

一隻母鳥在樹林中飛來飛去，替她的小鳥們覓食。不料給一個獵人看見了。一彈射來，那母鳥應聲墜下。獵人提到了這半死的老鳥，很快活地回家。那知巢中飢餓的小鳥們，正在那裏伸長了頸，向空望着，心裏想道：「媽媽快要回來了。」

誰道羣生性命微
一般骨肉一般皮
勸君莫打枝頭鳥
子在巢中望母歸

Take not away the life you cannot give, for all things have an equal right to live.



起做血流不桌餐從先　平和類人欲

KIDNAP

The mother bird had left her babies
In search of food in the trees.
There came a bullet right on the belly
Down dropped the bird in the valley.
The hunter is whistling
The mother bird is very dizzy.
The nestlings are very hungry.
Awaiting from from their mami.

綢緞是蠶絲織成的。若不把無數的蠶，活活煮死，那裏有綢緞呢？人們穿綢緞，大概爲美觀起見。因求美觀，卻去犧牲無數的生命，自問良心，將覺怎樣？

殘殺百千命
完成一襲衣
唯知求美觀
不惜傷仁慈

What right has anyone to rob another animal of its life --- As every flesh-eater or fur wearer aids in doing?



恃我强而凌彼弱理恐非宜　食他肉
而補己身心將安忍

TORTURING CHAMBER

To have a suit in silk
It is cool and pretty.
To think of the millions of lives lost
Wouldn't you feel the injustice?

上面所講的種種殘殺，有的爲着口腹，有的爲着美觀。至於人們殘殺蟲類，既不爲口腹，又不爲美觀，只是任意殘殺罷了。但蟲類的性命雖微，卻也是天賦的。他們也能感覺痛癢，同樣貪生怕死。人們何苦一定要把他們置於死地呢？我們知道麒麟有仁獸之稱。因爲牠走路的時候，常自留心，不去踏死蟲蟻的。我們人類，自稱萬物之靈；而道德程度，卻還不及走獸。這是何等慚愧的事呀！

麟爲仁獸　不履蟲蟻
何吾人類　反不如獸

"The rights of the helpless even though they be brutes must be protected by those who have superior power." — Prof. William James.

!!!



養成慈悲心　先從不食肉做起

YOUR OWN CHOICE

Just set a foot and step it flat
It is so easy.
Just leave it alone and in peace
It is also very easy.
To be kind or to be cruel
It is all up to you and to me.

小孩們常喜歡捉蟲類來玩。見了螢或蝴蝶，往往用扇去撲。雖並非要撲死他們，但經這一撲，他們已是半死。有些小孩捉到了蜻蜓，用線縛住，像風箏那樣放着。這些事情，都是不應該做的。因爲蟲類身體微小，實在經不起玩弄。偶不小心，就會弄死。卽使不死，在被玩弄的時候，也受了許多痛苦。所以我勸小朋友們，快些不要捉他們來玩罷。

萬物天亡總痛情　雖然蟲蟻也貪生
一般性命于生就　分付兒童莫看輕

Inflict no injury upon others for the sake of our own comfort or vanity or profit.

兒戲 其一



予信人類進化　廢除肉食　爲必然之趨勢

IT IS JUST CHILD PLAY

Smash it with a fan
And tie it with a string.
Set it fly like a kite
And let it die when it shrinks.

If young kids are not taught to be kind
Cruelty will prevail in the future adults' mind.

我們非但不應該殘殺蟲類，或是捉他們來玩；就是看見他們遇着危險，而不去救援，也是不應該的。你看圖中的一個蟲跌在水盂中了。牠正在那裏掙扎，要想活命。你見了這樣的景象，覺得不忍，就須立刻救去。這個不忍心，也叫做惻隱心，是一件寶貴的東西；若有機會表現，總須讓他表現出來。這便是仁慈底起點。

莫道蟲命微　沉溺而不援
應知惻隱心　是爲仁之端

"The unpardonable sin of man is cruelty and neglect to our fellow creatures." – Morton Alexander.



每於酒肉當前　回想動物被殺慘狀
縱鐵石心腸　亦難下咽

DROWNING

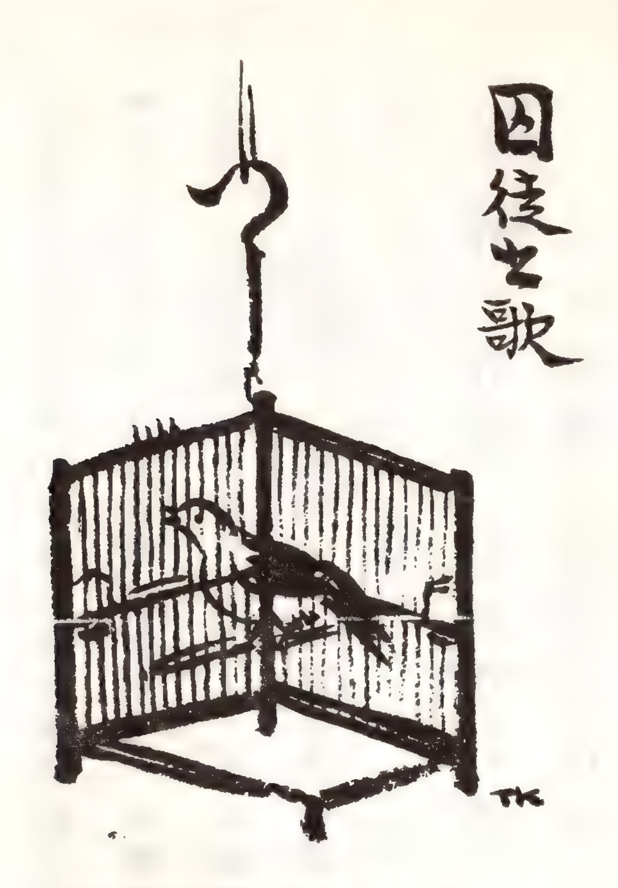
The moth is drowning
It is struggling for life.
Will you lay a helping finger
To cultivate your compassionate nature?

鳥類亦有骨肉之情，愛羣之心。正應當讓他們骨肉團聚，享受天倫之樂。爲什麽硬使他們骨肉分離，受那無期徒刑呢？他們被關在籠內，不得自由，已是苦痛。倘若思念骨肉，那更是難受了。因這兩層緣故，所以籠中的鳥，時常在那裏哀鳴。人們聽到這哀鳴，反以爲悅耳，這眞是別有心腸了。

人在牢獄　終日愁欷　鳥在樊籠　終日悲啼

聆此哀音　凄入心脾　何如放捨　任彼高飛

Unless our desire for peace is to be branded as selfishness, and our teaching of sympathy and brotherly love as hypocrisy, we need to reconsider very closely our attitude to life.



世間欲免刀兵劫　除非衆生不食肉

IMPRISONMENT

Why are birds kept in cages?
There are no good reasons.
If men are rational beings
They should not exploit others' freedom.

你們看了上面的幾頁，心裏覺得怎樣？對於自己以前的殺生食肉，良心上過得去嗎？我想你們一定過不去的。既然過不去，就應當立刻懺悔，并且下一個永遠戒殺吃素底大決心。不要讓自己以前的罪惡史，再行繼續下去。從今日起，開一個光明的新紀元！

昨日作惡　譬如昨日死

今日爲善　譬如今日生

"The only consistent humanitarian is the one who is not a flesh-eater."
— Ralph Waldo Trine



肉食者　斷大慈悲種性

CONFESSION

May bygones be bygones.
Let me start afresh.
Cease to injure any feeble ones,
And help the weak whenever there's a chance.

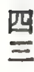
這是一位慈悲的老先生。不但他自己吃素，他家裏的人也是完全吃素的。家裏所養的貓狗雞鵝等動物，都是他們親愛的朋友。到了冬天很冷的日子，這位老先生和他的孫兒，坐在門外晒太陽。那些動物，也和他們聚在一塊，同享這天然之樂。你看這種互相親愛一團和氣底景象，是不是可以羨慕的？倘使世界上各處都像這樣，豈不是眞成了大同世界嗎？

昔日互殘殺　而今共愛親
何分物與我　大地一家春

The essence of the Vegetarian Ideal is JUSTICE. It is the highest standard of living. It embraces all other ethical movements, striking at the root of all evils.

冬日的同樂

請慈愛於動物　勿食其肉



GATHERING IN WINTER

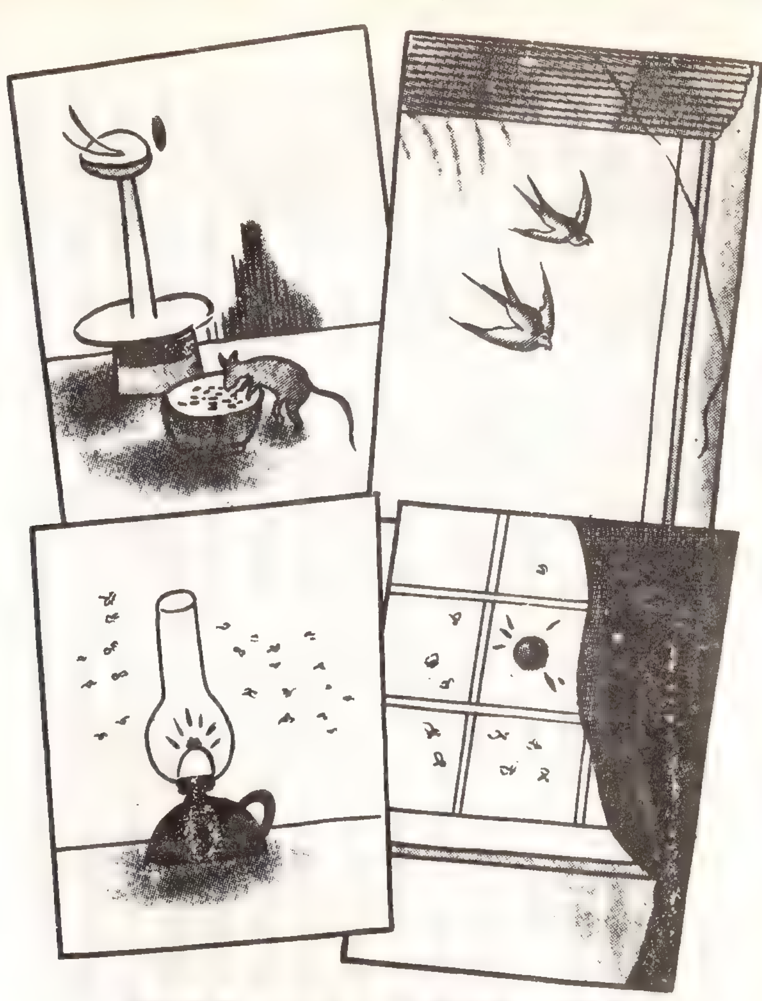
This old vetetarian and his granson
Are baking themselves under the wintry sun.
The domestic animals see them there
And come around at once.
If everyone lives in good wills
What a lively place this Mother Earth will be!

人們會忍心殘殺動物，都爲着不會體貼底緣故。若會體貼，決不肯去殘殺。什麼叫做「體貼」呢？只是「設身處地去想」罷了。下面詩中所說的四事，都是從體貼中來的。我們應當勉力學去。若是體貼功夫能到這種程度，決不會再去殺生食肉了。

鈎簾歸乳燕　穴牖出癡蠅

愛鼠常留飯　憐蛾不點燈

I need say nothing about my having been a vegetarian for half-a-century. The results are before the public."
— G. Bernard Shaw 19.2.1930



育並爾與　生曰德大　肉我肉爾　身爾身我

GOOD WILL

Roll up the screen to let the mother birds in;
Open the window to set the foolish flies free;
Leave some rice to feed the poor mice;
And blow off the light to save the moths.
These are some examples set by people
Who convert nuisance to neighbours.

我們既知道慈悲是好的,殘酷是不好的,就須立刻戒殺吃素。殺已戒了,素已吃了,殘酷心已給慈悲心降伏了,再進一步,要把慈悲心來發展。若不充分發展,這慈悲總是不澈底的。我們既要學澈底的慈悲,應當把佛菩薩來做榜樣。他們的慈悲是澈底的,所以叫做大悲。佛菩薩都發過大願,要救度世界上一切衆生。直到一切衆生,永離諸苦,齊成佛道,方纔心願滿足。啊,這是何等的大願呀!我們能不佩服,能不感動嗎?既然佩服,既然感動,就應當和佛菩薩一樣,也發起大願來。非但從此以後完全戒殺吃素,并且遇着受苦衆生,都要盡力救護。非但今生如此,將來世世生生也要如此。直到世界上的一切痛苦,完全消滅,方纔罷手!須知我們的肉體雖死,願力卻是不滅的。如果所發之願,出於至誠,終必有達到目的底一日。我們果能如此發願,自己心裏將覺得何等痛快,何等光明。這纔不愧爲有天良有血氣的大丈夫。

"The natural food of man judging from his structure consists of fruits, roots and vegetables." — Baron Cuvier.

諸佛菩薩
皆發大願

一切眾生
盡欲救援

徹底慈悲
令我心感

誓從今始
與佛同願

附錄(一) 保護動物之新運動

西洋從歐戰之後，道德觀念，爲之一變，已由人類而推及動物。因此有保護動物之新運動。現在歐美各國，均有此種團體之成立。僅就英國而論，除保護動物各團體不計外，專以戒殺吃素爲宗旨者，已有七十一團體。其他各國，可想而知。此外又有世界聯盟保護動物會，各國皆有分部。至於提倡此項運動之報紙，亦到處皆是。總之，此新運動發展之迅速，實堪驚人，其前途正未可限量也。

淤谿戒殺會公言

此文於清同治季年刻石爲戒殺文中第一傑作當細讀之編者謹識

持戒同人・竭誠盡敬・告諸仁者・願垂聽許。我聞古訓・天覆地載・
大德曰生・人與萬物・並育不害・凡有血氣・皆有知覺・皆能運動・
即皆有命・深自護惜・故人與物・雖分靈蠢・樂生惡死・其心則同。
如何世人・漫不加察・知顧己身・不顧物命・恣殺無厭・於心何安。
我今演說・戒殺道理・祇將此心・推及物類・往年兵亂・我等逃避・
徼天之幸・竟得生全。假若爾時・爲賊追迫・步步逼近・知必不免・
此心如何・不慌憧否。又若爾時・竟被虜去・如牽羊豕・知必見殺・
此心如何・不惱亂否。又若爾時・見我伴侶・已被屠割・血肉狼藉・
此心如何・不驚怖否。又若爾時・見我眷屬・綁縛就刃・號救無路・
此心如何・不慘痛否。又若爾時・殺及我身・肢節殘墮・痛急聲嘶・
命尚未絕・不得速死・此心如何。不寃苦否。又若爾時・本當即殺・
忽遇一賊・放我令去・此心如何・不喜幸否。又有一賊・無寃無仇・

勸阻勿放・
凡我被虜・
此心如何・
乃有一賊・
此心如何・
乃有一賊・
此心如何・
乃至魚蝦・
自念此身・
宛轉就死。
聞我所說・
應在殺數。
至微極細・
但請此人・
而被他賊・

必欲殺我・
皆可望生・
不瞋憤否。
大不謂然。
不忿怒否。
更大不然・
不怨毒否。
蛤蚌之類。
及其眷屬・
與我遇賊・
猶執偏見・
或云諸物・
不算性命・
將心比心・
無端勸阻・

此心如何・
忽又一賊・
又若爾時・
云此廢物・
又若爾時・
云此小命・
如是種種・
彼諸物等・
並諸伴侶・
種種景象・
橫生疑難。
生來命賤・
殺亦無害。
與我所說・
終歸慘戮・

不讎恨否。
言我諸人・
我伴侶中・
本無生理・
我眷屬中・
不殺亦死・
捫心自思。
當捕得後・
頃刻畢命・
種種心念・
或云諸物・
無知無能・
如是邪說・
忽然遇賊・
種種景象・

又若爾時・
生當刼數・
多半病廢・
不如殺之・
多半嬰孩・
不如蒸食・
我爲口腹・
刀俎之側・
受痛無量・
是同是異
本以養人・
不殺何用。
强詞奪理。
九死一生・
種種心念・

賊忽大赦・
理合盡殺・
本擬放去・
了却殘命・
本擬放去・
尤嫩可口・
烹宰禽畜・
鑊湯之前・
口不能言・
若復有人・
天生如是・
或云諸物・
我亦不辯。
幸蒙憐赦・
是同是異・

故我同人 誓願戒殺· 非爲求福· 非爲免禍。 但爲己身· 知痛畏死·
此心難昧。 因代彼物· 設身處地· 反覆思量· 實大不忍。 願諸仁者·
聽我所說· 各發慈心· 同集斯會。 凡諸當戒· 先其易者· 由淺入深·
各隨心量。 有如我等· 肉食既慣· 勢難長齋· 可食五淨· 五淨者何·
不見不聞· 不爲己殺· 及物自死· 或鳥獸殘 但既自戒· 當念一家·
現身說法· 開導善機· 咸令信從· 一概勿殺。 生人既戒· 當念祖先·
至誠孝饗· 必能感格· 喜我持戒· 祭祀勿殺。 祀先既戒· 當念敬神·
正直慈祥· 必能降鑒· 福我持戒· 祈禳勿殺。 合家既戒· 當念親朋·
情義往來· 必能原諒· 知我持戒· 宴會勿殺。 平日既戒· 當念有事·
一切喜慶· 置酒稱賀· 我求快樂· 令物慘死· 不平太甚。 是所當戒。
喜慶既戒· 當念凶喪· 我方哀死· 冀其復生· 物本生存· 乃令速死·
恕道安在· 尤所當戒。 更細推之· 蚤蝨蠅蚊· 雖甚可厭· 但此些小·
損我幾何。 遽動殺機· 殊覺不値· 亦所當戒。 更細推之· 毒物咬人·
痛固可恨· 但雖殺彼· 痛亦仍然· 徒累此心· 變慈爲狠· 亦所當戒。
更細推之· 有氣味物· 易引蟲蟻· 勿棄當路· 致人踐踏· 倘不留心·

近乎誘殺，易傷物命，一切機械。畜貓養鳥，更細推之，亦所當戒。名輕慢殺，謂尙無妨，雖其自取，悉數不盡，自然而然，不限時日。多多益善，或多子孫，莫不隨意。

亦所當戒。倘不留心，雖非自作，多傷活物。撲蜨捕蟬。更細推之，亦所當戒。名贊歎殺，應生哀矜，總歸自心，更發慈心，極貧之人，各隨己力，或解疾厄，我如是說，

更細推之，卽是誤殺，或傳於人，雖非教他，鬥蟋蟀等，見他殺生，更細推之，亦所當戒。而反快意。隨處省察。買物放生，日省數文，盡己之心，或度災難，眞實無妄。

舉足動步，亦所當戒，是名教殺，實我流毒，縱不傷命，或物相殺，見他殺生，更細推之，名懽喜殺，初若煩難，但關性命，或一二文。功德一般，窮者得通，不論儒教，

安置器物，更細推之。亦所當戒，是名縱殺，已促生機，不生憐憫，死不能救，見人或物，亦所當戒。久則純熟，不拘大小，富貴之家。同獲善報。苦者得樂，不論佛教，

一切修造，漁獵諸具。更細推之，亦所當戒，名戲弄殺，可救弗救，隨口應酬，犯罪當殺，如是諸戒，漸推漸廣，不問多少，數百數千，或延壽算，一切謀爲，不論道教，

皆同一理。要而言之。吉凶感召。惟在自心。自心惡殺。犯殺卽凶。
自心好生。全生卽吉。不待報應。當下了然。天地無私。如鏡照影。
面目好醜。毫釐弗差。願諸仁者。鑒我苦口。逢人轉勸。聽信斯言。

蓮池大師戒殺俚言

堪嗟人心如鐵。終日殺生造業。他身滋養你身。心上如何忍得。
爲人若遭疾病。便去殺生造業。你願身體平安。他豈該數在刼。
爹娘愛惜嬌兒。多將生靈損折。你子求命延長。他命不留一刻。
父母生辰之日。宰殺猪羊等物。願親長命長生。他就該死該滅。
飛禽雀鷹等鳥。走獸虎狼一切。世間只有人狠。射箭捕網打獵。
水類田雞螺螄。黃鱔烏魚鰍鼈。分明不害於人。何苦將他害絕。
咬牙恨齒一刀。登時流下鮮血。燒起一鍋滚水。毛衣脫得淨潔。
開腸破肚剜心。將他渾身碎切。鍋中烹煑煎燒。五味調和美舌。
喫下咽喉三寸。借問有何清潔。忽然大限到來。一切珍羞拋撇。
及至閻王殿前。得見許多寃業。前面拖拖扯扯。後頭推推拽拽。
個個討命寃家。不由悲悲切切。渾身戰戰競競。心中怛怛怯怯。

判官來遞册簿・應當還他罪業・閻王鐵面無情・鋼鎚打徹骨血。
滾湯萬死千生・刀山千槍萬割・油煎鋸解火燒・又灌滾銅熱鐵。
受盡地獄諸苦・再等閻君發帖・改頭換面出來・帶角披毛轉劫
生被刀槍割斬・死遭湯火烹烈・又等別人嚙他・還他殺生罪業
變盡牛馬猪羊・生在蠻陌之國・身無蔽體衣裳・口無充饑穀麥・
要喫美口茶飯・不知何年何月・歷盡諸般苦楚・方轉天堂佛國・
巴得一個人身・還有許多罪業・不時生癤生瘡・晝夜濃膿濃血・
不知禮義綱常・不曉東西南北・更遭短命凶亡・皆爲殺心不絕・
信心皈依三寶・常遇高僧傳說・聽得一言半語・仗此佛法功德・
誠意精持五戒・發願修行懇切・話頭一會純眞・彌陀親來迎接・
往生淨土西方・免在人間造業。

為麼我要素食



弁　言

友人余文杰君，近以美國雜誌「健康與人生」所刊奧雲柏列博士所著「爲什麼我要素食」一文相示；讀後不勝歡喜讚嘆，此有益世道文也！不揣譾陋，迻譯於此；讀者如不以文害義，幸甚，幸甚！

柏列博士美籍，醫学深湛，飲譽全國。素食五十年，深知素食不特促進健康，駐延壽命；且因肉食而引起一切惡毒難治之病，亦可由此避免。正因素食之故，對於吾人工作效率，顯然增進；而治業方面，退休年齡，亦因之不至过早矣。

柏列博士提倡素食之出發點，純以人類健康爲前提。彼鑒於世人對於素食之營養價值，或有未詳，或加忽視，因此肉食是求；而對於肉類爲害之處，未予注意；此適與養生之理，背道而馳，爰是提出素食價值，以其實效示人。渠憑其數十年來臨床經驗，暨探討病源所在，並以其五十年來素食研究所得，復綜合當今著名營養学專家之素食評論，著述此文。故其提倡素食之結論，眞知卓見，爲前人所未道；該文對於世界人類健康問題，實爲一極大貢献。

「健康與人生」雜誌，爲美國全國健康公会

發行，其唯一宗旨，爲促進人類健康與幸福，自是一極具價值之刊物。今柏列博士之文，刊載該誌，可謂相得益彰。柏列博士仁人仁術，愛護人群，闡明眞理，造福衆生，故有斯篇之作。今之反對素食者，果能翻然醒悟，實行素食，定享健康幸福，壽臻期頤！而博士一片苦口婆心，終爲世用，是則譯者所馨香祝禱者也。

一九五九年七月十日韋伯興序於香港

下錄　朱柏廬先生治家格言

毋　貪　口　腹　恣　殺　牲　禽

蘇東坡云：

屠殺牛羊，刳臠魚鼈，

以爲膳饈，食者甚甘，

死者甚苦！

爲什麼我要素食

（原文見美國「人生與健康」 Life and Health 雜誌）

原著： Owen S. Parrett M.D.

韋伯興譯

一個素食者在你心目中是有怪癖之人，還是聰明之人呢？

我的母親告訴我：「在我幼小的時候，人家把肉類放入我的口裡，我就立刻吐出來。」當時她有一種見解，以爲食肉可以幫助我的發育！一許多母親都是如此想法——因此，她設法使我養成歡喜食肉的習慣；但是這五十年來，我總是素食，所有禽獸魚肉等類，概不沾口。

在我執行醫生業務時，我必對病人說出他患病的原由，和什麼樣來醫治，並且要他們如何如何的合作，這樣他們就會安心去做了；我想許多人做事，也是如此。現在我將自己所以成爲素食者的理由，和讀者談一談；我相信諸位一經明白素食的道理，必定像我一樣歡喜素食的。

素食可以延長壽命，這是我素食第一個理由；因爲現今世界正是多事之秋，我很希望我仍活着，可以親眼見到將來的日子；雖然我現在已屆古稀之年，但我願多活一天，我就可以替病人多

服務一天。

有些病人與我同年齡的，多數早已退休了，這班病人所以早退休的原因，就是不懂得養生之道，一旦覺得精力不夠時，就不得不早退休了；因此我很想告訴他們這個衞生方法，增進他們的健康，就不會有過早退休的一回事。

我對於養生之道是根據科学研究的；加上我幾十年來臨床經驗，深信無訛。假使我以前一向是食肉的話，到了今天要想繼續我的醫務，確不可能；因爲一個醫生要思想清楚，體力耐勞，神經健全，才可以勝任愉快。

肉食很容易引起疲倦，及促進衰老兩種病態的；身體虛弱，衰老更易，此種衰老的狀態，因人而異；上週我去一間旅館檢查十個人的體格，有一個人年約四十歲，餘皆五十歲左右，他們同在一福利机關任事，身體衰老，不堪任職，以彼之年，未老先衰，無疑地烟酒是其中一個原因，但食肉的影響也很大，這點是不容忽視的。

身體是由於千千萬萬細胞而構成的，每個細胞都有吸收營養物及氧氣與排洩廢物的功能，如果這種机能遭受阻礙，細胞就會退化衰弱，同時靠着細胞所構造的各種器官，亦隨之而退化衰弱了。

一九一二年諾貝爾獎金得獎人亞力士卡理羅博士（Dr. Alexis Carrel），早已認識到如要檢驗體內細胞各器官是否衰老，只須查驗細胞供給營養與排洩廢物的功能，則可了然；於是他把一片鷄心肝浸在有營養的液體裡，該液體是可以供給營養資料又可以排除廢物的，卡博士做此試驗的目的，是企圖將鷄肝的生命延長多些日子，果然他獲得很大的成功；該物由一九一三年起一直保持至一九四七年，共三十四年之久，絲毫不壞；那時卡博士業已逝世，後該物竟被人丟棄於溝中，遂成腐朽；其實該物若不丟棄，它的生命尚可以延長更多時日。蓋生命的長短，全賴細胞的功用如何而定，這個道理，卡博士早已給我們證實了！所以我們如果日常把細胞的廢物排去，又將細胞的營養補充無缺，我們的壽命，可以達到不可知的年齡。反過來說，如果細胞裡的液體，常是充滿廢物，壽命當然減短。

讓我們在歷史找一點證明吧！洪水之前十代，人民平均壽命都是九百一十二歲；洪水之後，人們開始肉食，十代之後，人民的壽命，平均祇有三百一十七歲。

我們有一個很普通的觀念，以爲今日要做一件辛苦的工作，須要耐勞的，非食大塊牛排不可

。我現在略舉數事證明這個思想是錯誤的：

數年前耶魯大学教授歐文非沙博士（ Dr. Irving Fisher ），指出素食的新運動員，與校內精選的運動員對抗，雖然前者未經訓練，但其耐久力勝過後者兩倍有多。

在影壇上綽號「人猿泰山」的約翰威斯慕拉（ Johnney Weismuller ），是一個馳名世界游泳冠軍，迭獲世界新紀錄五十六次，隨後五年，因年事稍長，未能再創新紀錄；有一次他參加一間療養院游泳池開幕典禮，這時他在新池表演身手，竟獲六個新紀錄的偉大成績；他所以有此驚人之舉，因他在練習時間，戒絕肉食，所有食物都是他自己選擇豐富的蔬菜，精力充沛遠勝昔日肉食的時候。

近年來奧林匹克世運游泳冠軍茂林羅斯（ Murray Rose ），是素食的游泳家，不但泳術名震寰球，而其素食習慣，亦爲世所共知。羅氏自兩歲開始素食，從未間斷；據體育界中人言：「羅氏游泳不但速度驚人，而且耐久力特強，尤是每次比賽時最後關頭，速度加倍。」羅氏具此體力，苟非素食何能致此。

如果我們知道食肉的危險，我們對於素食的利益，可以更加清楚了，畜生活着的時候自然要將體內的廢物排洩出來；但一經宰割，廢物就積

存體內；所以在不知不覺中，人食其肉，就等於把畜類的廢物加入自己體內；尿酸是最顯明的肉類廢物，每磅牛排含有十四格蘭姆尿酸，因為細胞浸在廢物裡，新陳代謝的功能，就會退化變成衰弱，結果使人感到疲倦，有未老先衰的病態。美國安亞波大学教授紐柏博士（Dr. L. H. Newburg），在一個試驗中，指出肉類佔食品中百分之二十五的一隻老鼠，會比吃普通食品的老鼠生長得更肥大活潑，但是經過數月之後，它的腎部會遭受很嚴重的損壞。

畜類常患着如人類普通遭遇的疾病，這又是食肉一個很可怕的危險；我的女祕書對我說過一件事實，她的丈夫在一牛奶公司做管工的，去年有四頭牛疑患白血病，其中一頭經獸醫檢查後四小時內即斃命，當時該獸醫提議即將患病未死之三隻牛送到市場宰殺出售其肉。以我所知，市場賤售的牛，都是不會生產牛奶的牛，若不售去，祇有丟棄或留作肥料而已。又眼患癌病的牛仍然給人搾奶，直至眼盲為止，按政府規例，這些患癌疾的牛，在身體別的地方尚未見到有染着該患的跡象時，得在市場出售。

從這些事實看來，無怪克羅博士有一次在聚餐席上時這樣說：「我們進食時，無須顧慮所食的東西因何病而死，這是多麼快事呢！」

畜類會患着種種疾病，所以市場出售的肉類，也會帶着種種病菌，這一點沒有人會比肉類檢查員知得更爲清楚。最近有一位朋友告訴我一件故事，他的妻子有一次赴宴會，她因素食，祇要一盆蔬菜，座旁一位陌生男子，面前亦是一盆蔬菜，隨後男子問道：「請問太太是素食家嗎？」婦人答道：「正是，先生亦是嗎？」那人應道：「不是，我是肉類檢查員！」

談到家禽情形，也是非常可怕的，有次我應中央政府邀請飛到密芝根州蘭生東部（ East Lansing Michegan ）視察一項計劃，此計劃乃由政府於廿一年前發動的，由二十五間省立大学代表一起研究如何防止鷄瘟，因爲此病給予全國的禽業很大的威脅，所以這個問題是非常嚴重！

以我所知，禽類所染有的癌症，最普通的是癌性瘤腫（ Cancerous tumors ），還有一種是傳染癌病（ Corrier form ），凡染着這種癌病的家禽，在外表是看不出來的，並會活到很正常的壽命，但是它隨時會將癌疾傳染給同類；所以對這一類患癌疾的家禽檢查很不容易。以鷄來說，唯一的方法，就是把可疑的鷄孵蛋，到了第十五天，細心將蛋的外殼浪毒，移去胚胎割去鷄肝，磨成粉末，然後將些少粉末注射入另一隻鷄的胸肌內，如果在注

射的地方，發現癌性瘤腫，那就可以知道孵生這蛋的鷄是患有這種癌疾的了。一般來說，檢查員很少会將每隻患病的家禽挑揀出來禁止售賣的！人們在感恩節能夠買到一隻健康的火鷄，實在是很幸運的。

說到食魚，我記得有一次當我在黃石湖釣魚的時候，有內行人告誡我說，魚身有虫不可食；我將數魚一驗，果然不錯，當煎大比目魚時，細虫成群蠕蠕而動，令人作嘔。

兔是很不清潔的動物，最易傳染疾病。幼時我常隨一位善獵的朋友打獵，每次他獵得野兔，在未售與顧客之前，我跟他將兔洗淨；這些兔週身都是帶虫，想找較少一些虫的兔，眞不易得；有一次我送一隻兔給鄰人，他謝我時說道：「你有這樣美味的東西不吃，你的口福損失不少啊！」我應他說：「我祇知道我的肚皮不会有許多帶虫喇！」

不食肉這個問題，人們想像以爲很難，其實很易辦到的，如把穀類及硬殼果配合起來，便会製成很好味道的素菜，大可以滿足那些愛好肉味的人。現代營業学權威哈佛大学佛德烈史博士（Dr. Fredrick Stare）給我的信說道：「硬殼果，穀類，豆類，蔬菜等，營業豐富，並不少於肉

類，有此素食，何復他求！」福音大学醫学院（College of medical Evangelists）有一個食品試驗，証明上述的素食品營養充足，作爲肉類的替代品，有过之而無不及。

我食餐時常備好幾種美味可口的素食，所以我從來沒有想到食肉，事實上由於多年來在實驗室研究畜類的種種疾病，和臨床見到病人皆因食肉而引起的疾病，使我素食的心更爲堅決！深信終此餘生，再不会葷食了。

約翰哈金醫科大学麥柯林博士（Dr. E. V. Mecollum），爲當代營業学最高權威，他曾說过任何人願意廢去肉食，獲益甚大，我甚同意麥柯林博士的意見。盡力提倡，減少人們的痛苦。

（完）

LIFE AND HEALTH
The National Health Journal

WHY I AM A VEGETARIAN

By Owens S. Parrett, M.D.

Is A PERSON who does not eat meat peculiar, or is he wise?

My mother tells me that when I was a baby I refused to eat any kind of meat and would spit it out if it was put in my mouth. She thought-as many mothers do-that I needed the meat to make me grow. So she persisted until I finally acquired a liking for it. However, for the past fifty years I have chosen a diet that does not include any kind of flesh food, fish, or fowl.

In my practice of medicine I have always followed the policy of telling my patients the reasons for what I ask them to do. I do not like to do anything without knowing why I am doing it, and I assume that most people feel the same way. So I am going to tell you why I am a vegetarian and why I believe you should be one too.

First, I love life and I want to live as long as I can. These are stirring and eventful days, and I want to know what is going to happen next. I have passed the Biblical threescore years and ten, and I am thankful to God that I still find the days too short for all I want to do. I still carry a full practice and like to dip into several hobbies even if for only a few minutes a day.

I find that most of my patients are retired at the age I am now. I have no desire to retire so soon. I would rather spend the day helping the sick, many of whom have been forced to retire early because they lacked the knowledge I possess.

It is my certain conviction, having studied the matter scientifically and observed sickness and its causes through many years, that if I had eaten largely of flesh foods during my life, I would now be too aged to carry on the practice of medicine. A doctor must be able to think clearly and have considerable powers of endurance and nervous energy.

Both aging and fatigue are hastened by flesh foods.. Age is the wearing out of the body. The process varies considerably among different individuals. Within the past week I was asked to visit ten men in a certain hotel. One was aged in the late forties and the other in the early fifties. Both were on the county welfare and certainly looked unable to work. Though so young in years, they were both old men. Tobacco and liquor, of course, had played a part; but the part that meat played cannot be overlooked.

The cells of which the body is made up are little units. Each must take on nourishment, give off waste, and breathe oxygen. When this process is interfered with, the cells deteriorate and the organs they make up naturally deterio rate too.

The late Dr. Alexis Carrel, winner of the Nobel prize in 1912, recognized that the efficiency of providing nutrition and eliminating waste was what determined the aging of a cell of tissue. So he attempted to extend the life of a bit of chicken heart by bathing it in a nutritive fluid that removed waste and added nourishment. So successful was he that from 1913 that bit of chicken heart was kept alive until 1947. Finally, after 34 years, it was thrown into a sink where it died. Dr. Carrel himself was already dead. How much longer the chicken heart might have lived is not known. Certainly, then, Dr. Carel proved that length of life depends largely on eliminating waste and adding nutrition to the cells. practically applied, this would mean that if we could regularly remove all the waste from our body cells and apply adequate nutrition to these same cells, we might easily reach unheard-of lengths of life. By the same token, if the body fluids that bathe our cells are overloaded with waste, life would be **shortened.**

Let us take a look at history. The Bible indicates that for ten generations before the Flood people lived an average of 912 years. After the Flood the human race began eating flesh foods. The lives of the next ten generations were shortened to an average of 317 years.

The idea is prevalent that if you are going to work hard and need a lot of endurance, you must have a large beefsteak. The facts are just the opposite. I can refer to only three illustrations to show this to be true.

Some years ago the well-known Yale professor, Dr. Irving Fisher, showed that when vegetarian rookies were pitted against the best athletes of Yale, the untrained men had more than twice the endurance of the meat-eating athletes.

Johnny Weissmuller, the Tarzan of the comic strips and world swimming champion, was invited to the dedication of a new swimming tank in the Battle Creek Sanitarium. Weissmuller had made 56 world records, but for five years he had made no new ones, because he was getting older. After several weeks on a well-selected vegetarian diet he was able to hang up six more world records in the new swimming tank.

Recently the vegetarian swimmer, Murray Rose, of Australia, world champion and winner in the Olympic games, had become widely known, so have his dietetic practices. Rose has been a vegetarian since he was two years old. He not only swims fast but his ability to spurt ahead at the finish demonstrates that superior endurance accompanies a fleshless diet.

Why should this be true? Meat contains waste products that the animal would have eliminated had it lived a little longer. A person who eats flesh food loads him-self with the wastes in the meat. When these wastes reach the body cells, they bring on fatigue and aging.

Prominent among the waste products are urea and uric acid. Beefsteak contains about 14 grains of uric acid per pound. The late Dr. L.H. Newburg, of Ann Arbor University, called

attention to the fact that when meat formed 25 per cent of rat's diet the rats become bigger and more active than other rats on a normal diet. But after a few months the kidneys of the meat-eating rats became badly damaged.

Another danger facing the meat eater is that animals are ferpuently infected with diseases that are common to man. This was called to my attention forcefully the other day when my secretary told me that the dairy where her husband is foreman had four cases of leukemia died four hours after the veterinary made the diagnosis. Incidentally, the veterinary suggested that the ailing cow be sent to market. I happen to know that many cows that are no longer able to produce milk are sent to market, and the price paid for them indicates that they are not thrown away or used for fertilizer.

Cows with eye cancer are usually milked until they go blind, after which they are allowed by government regulations to be sold for meat, provided only that the cancer does not show up in too many other parts of the body.

I believe it was some of these facts that made the late Dr. J.H. Kellogg remark once, when he sat down to a vegetarian dinner, "It"s nice to eat a meal and not have to worry about what your food many have died of".

No one knows better than the inspectors themselves how much disease there is among the animals slaughtered for goods. Recently a friend called at my office selling audiometers, instruments to determine the degree of deafness. As we chatted together my friend related the following incident. His wife attended a banquet and ordered a vegetable plate instead of the regular meat being served. At her side sat a gentleman stranger she had not met before. Each eyed the other's vegetables until finally the stranger remarked, "Pardon me, madam, but are you a vegetarian?" "Yes", the woman replied, "Are you?" "No," The stranger answered. "I am a meat inspector".

When it comes to poultry we face an alarming situation. Recently I flew to East Lansing, Michigan, and spent a day

visiting a special research project started twenty-one years ago by the Federal Government in collaboration with twenty-five State universities to try to control malignancy in chickens. The problem has become so serious that it threatens the poultry industry of the United States.

I learned that cancer in fowls has several forms. Besides the usual one in which cancerous tumors are found, there is a carrier form in which a chicken may live out its natural life with no signs of cancer, while all the time it is infecting other fowls. This form is so difficult to detect that the only way the research men can finally determine whether a chicken has the disease is to incubate an egg from a suspected fowl for fifteen days. On the fifteenth day the egg is carefully sterilized on the outside. The embryo is removed and the liver is cut out and ground up. A small portion is then in jected into the breast muscle of another chicken. If a cancerous tumor results at the site of inoculation, it is known then, and only then, that the hen that laid the egg had the disease. Obviously, there is small chance an inspector will cull out every diseased fowl, and still less chance that dad will pick a healthy bird for Thanksgiving.

As for fish, I well remember an occasion when I was fishing in the cold water of Yellowstone Lake. Someone warned me not to eat the fish. "They have worms in them, "he said. I examined several and found it to be true. When halibut is being fried, worms often crawl out.

Rabbits are very subject to disease. According to the laws of hygiene given by Moses, they are unclean. As a lad I used to hunt with a friend who was a very good shot, and I helped him clean the rabbits before he sold them to his customers. Seldom did we find a cottontail that was not loaded with tapeworms. I gave one had killed to a neighbor, and he remarked as he thanked me, "You don't know what you're missing. "I said," I may be missing a lot of tapeworms".

Anyone wishing to get along without meat will find that it is not as difficult a problem as it may seem at first.

For those who like the flavor of meats, some very tasty foods made from grains and nuts are now available. Dr. Wredrick State, of Harvard, well known authority on nutrition, wrote me that a diet that included mixed grains, fruits, vegetables, and legumes (peas, beans, lentils, et cetera), with some nuts, was adequate when meat was left out.

Research carried out at the College of Medical Evangelists has demonstrated that a meatless died can be adequate when it includes meatlike dishes made from nuts, grains,.and other vegetables. These vegetable "meat" dishes help to make the change-over to a nonflesh program easier.

I keep my table well supplied with a variety of delicious foods, and the lack of meat never enters my mind. In fact, after studying animal diseases in the laboratories, and having observed the effects of a flesh diet on my patients these many many years, I would find it difficult indeed to partake of flesh again.

I quite agree with the leading nutritionist of John Hopkins, Dr. E.V. Mc Collum, who gave it as his opinion that anyone who chose to eliminate flesh food from his diet would be better off for doing so.

解放

至誠所感
金石為開
至仁所感
貓鼠相愛

學童補題



佛經講：

“夫食肉者，斷大慈悲佛種子也”，斷了佛種子就不能成佛！又說：
“一切眾生都是過去父母、未來諸佛”，食肉者等於吃過去父母、未來諸佛的肉。



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